Research Proposal

CODE SWITCHING IN BANJARA LANGUAGE

Submitted to

SHIVAJI UNIVERSITY, KOLHAPUR

FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN ENGLISH

Under the Faculty of Humanity

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January 2019

1.1 Introduction:

The present study aims to analyse code-switching in Banjara language. Banjara language is a distinct language and the identity of the Banjara tribe. Banjara language is a constitutionally disadvantaged tribe language. Over the last few years the language is facing additional stress due to the impact of the languages of the majority of the population around the tribe. The young generation is reluctant to use it much. Extensive code-switching is also showing its impact on the use of Banjara language. As such, Code -Switching in Banjara language ought to an important research area, however, it has not been a topic of research so far. The present Ph.D. research proposes to fill this research gap by investigating the code switching done by native speakers of Banjara language by using words and structures from Marathi, Hindi-Urdu and to a lesser extent from English while speaking in Banjara language.

Bhalchandra Nemade in his defense of nativism or 'Deshivad' voices his misgivings regarding the place of English in Indian education. The present study focuses on the interference of Marathi and other languages on native Banjara language owing to the increase in bilingual speakers and other social reasons. This may have a long-term impact on the structure and the status of the Banjara language.

1.2 About Banjara Language:

Banjara language is constitutionally disadvantaged de-notified ethnological mobile tribe language. Banjara is a mobile social community, that migrated to different regions and many have settled down mostly in the vicinity of jungles or close to the foothills, valleys, and riverbanks. Their dressing pattern, language, culture, speech habits, diet habits and lifestyle are very distinctive among similar communities. The language spoken by Banjara is also known as "Gorboli", Banjara, Lamani, Lambada, or Labhani language.

Those who have moved to the cities and are well educated can hardly be recognised from their language as Banjara. Similarly their dressing patterns have also changed extensively in order to merge with the population surrounding them. The overpowering influence of the regional language, the state language and the national official languages is alarming.

This is reflected in the great proportion of Marathi and Hindi-Urdu words and structures in the speech of the Banjara tribe. The educated Banjara codeswitch from Marathi and Hindi-Urdu as well as from English to a high amount. The extensive code -switching is perceived as a danger to the Banjara language by the older generation. It may result in the loss of many lexical items and a few Banjara structures over time. For example, let's look at a few instances of code-switching actually heard in use:

a) Actual use: '**Jevan'** Karan aajo.

Pure Banjara: '**Khalo'** Khan aajo.

Marathi word '**Jevan**' used instead of '**Khalo'** .

Translation: (Come after 'dinner'.)

b) b) Actual use:'**Kya badiya khel raha hai'** ye evdi aajo.

Pure Banjara: '**Kai aacho ramroch'** u ye evdi aajo.

Hindi word '**kya badhiya khel raha hai**' used instead of ' **Kai acho ramroch u**' .

Translation: (How excellent is he playing! Hey come here.)

c) Actual use: '**Color'** '**Chan'** dakaro cha.'

Pure Banjara: '**Rang aacho'** dakaro cha.

English word '**colour**' and Marathi word '**chan**' are used instead of '**rang**' and '**aacho**' .

Translation:('Colour' is looking 'nice'.)

d)Actual use: Tam jara bajun hejao '**ikad ye jara'.**

Pure Banjara: Tam jara bajun hejao, '**evdi aajo jara'.**

Marathi language used **'ikad ye jara'** instead of '**evdi aajo jara'.**

Translation**:**(You just leave aside, just look at this.)

e)Actual use**:**Jo aab '**nantra'** bola.

Pure Banjara:Jo aab '**pach'** bola.

Marathi words '**nantra'** used instead of '**pach'** .

Translation:(Go now will speak 'later'.)

f)Actual use:'**Aao'** ghare mai.

Pure Banjara **:'Aajo'** ghare mai.

Hindi words '**Aao**' used instead of '**Aajo'**.

Translation:('Come' in to the house).

g)Actual use:'**Vishay'** ghalo '**khol'** cha.

Pure Banjara:'**Vat'** ghal '**und'** cha.

Marathi words '**Vishay'**, and '**khol**'used instead of '**Vat' 'und'** .

Translation:(It is a very 'deep' thing.)

The examples quoted above amply prove that code-switching is an important phenomenon in regular conversation in Banjara language. However, a review of the available research on Banjara language shows that this important phenomenon has not received the serious attention that it deserves.

1.3 Review of literature:

1.3.1 Banjara language and community:

The available research done by various linguists, scholars and anthropologists mostly concentrates on the genealogy of the Banjaras, the spiritual culture of the Banjara tribe, attempts at self and cultural assertion, the reforms and identity politics. A few of the important of these works, especially done from linguistic point of view are reviewed here:

George A. Grieson(1898) in his Linguistic survey of India, declared Lamani as a dialect of Banjara language on the basis of his survey.

The Grammar of Lamanai by Ronald L.Trail (1968) is a very important work that describes the grammar of Lamani language. its phonology, sounds, clauses, stem words and lexicon etc. It is a detailed description of Lamani as sopoken in the Gulbarga district and in regions near Hyderabad and Guntur in Andhra Pradesh. Trail uses Tagmemic theory of Pike and later modified by Longacre as the descriptive model. This work is important not only for the detailed description of the structure of the language, but also for his following assertion:

> "Lamani is a language in its own right. It has an intricate structure which is distinct from yet similar to [Marathi, Gujarati and Hindi] and to all other Indo-Aryan languages" [Emphasis in the original] (Trail 1968, 2)

Nomads by Dr.Ashok Pawar (2017) studies the culture, migration and tradition, life and socio-economic structure of the tribe.

1.3.2 Code-switching:

Gumperz (1964) studied north India and worked on Hindi and its three levels – village dialects, regional dialects and standard Hindi and interpreted their different functions. He concluded that the relationship between speakers affects the choice of language variation and that different aspects of identity become salient in different speech conditions.

Myers Scotton (1983: 115) investigated unit of maxims governing the negotiation of identities in conversation. She argues that participants in conversation interpret all code choices in terms of a natural theory of markedness. Speakers recognize choices as either unmarked or marked in reference to the norms of their speech community.

1. 4 Research Design:

1.4.1Objectives:

1)To study how banjara speakers use code-switching in their daily verbal interactions.

2) To study the difference observed between men and women with reference to the types of code-switching observed in their speech

3)To study the patterns of code-switching in Banjara language with reference to the sociolinguistic parameters of age and education.

1.4.2 Hypotheses:

1) Younger generation uses greater degree of Code-switching.
2) Men code-switch more than women do.
3) Educated people use more English words while the illiterate people use more Marathi and to some extent Hindi-Urdu words when switching codes.

1.4.3 Data Collection Methodology:

1.4.3.1 Area of study and subjects:

The fieldwork will be conducted in Aurangabad district, Maharashtra, and in the selected Ashram Schools in Aurangabad district and in selected Banjara Tandas and from city dwellers. The data collection will be done keeping in mind sociolinguistic parameters of age, gender and education.

The present study will study the Banjara language used in Aurangabad district.The district covers an area of 10,100 km², out of which 141.1 km² is urban area and 9,958.9 km² is rural.Aurangabad has sixty-four banjara tandas. It also has about thirty five VJNT-Ashram schools and affiliated seven Junior colleges.

For data collection, Banjara tandas, students from six ashram schools and a few Junior colleges will be selected. In addition, proportionate educated Banjara population from the city will also be covered.The present research study will use Stratified sampling technique .

Sr.no.	Age	Gender		Total
		Male	Female	
01	15-25	10	10	20
02	25-35	10	10	20
03	35-Above	10	10	20
				60

Table: 1Subjects selected for the study

1.4.3.2 Data collection tools:

The present research study aims to use different kinds of tools for data elicitation and recording. These include Audio recording, Observation method, Interview and Questionnaire.

1) **Audio Recording:** About ten hours of natural conversation will be audio recorded and transcribed.
2) **Observation:** Native Banjara speakers engaging in their daily chores and conversing naturally will be observed.
3) **Questionnaire:** To gather opinions, views, and beliefs regarding language use and code-switching as well as to gather background information of the native speakers, questionnaire will be used.

4) **Interview:** A few native speakers and experts will be interviewed. Interview technique will be used in case of people who can't answer the questionnaires.

Primary Data:

The first-hand information, where the researcher collects the data directly is known as primary data. Under such methods, the data will be very new and the source is not being found previously anywhere. One such method includes Recording, Observation, Interview, Questionnaire.

Secondary data:

The data that is already available but acts as a source of reference for the research studies is known as Secondary data. Secondary data will be collected from census, government reports, archives, etc., through websites, Journals, and online resources.

1.4.4 Theoretical Framework:

Code-switching has been defined in numerous ways:

Milroy and Muysken (1995, 7): "The alternative use by bilinguals of two or more languages in the same conversation.

Myers-Scotton (1993, 1): "Alternations of linguistic varieties within the same conversation"

Gumperz(1982, 59): "Code-switching is the alternation of codes in a single speech exchange".

Maclure (1997, 97): "Code-switching is the alternation of language at the level of the major constituents."

For the purpose of the present research, theoretical framework will be adopted keeping in mind theories and works of Gumperz, Mayer Scotten and Poplack's works. It also focuses on putting forward a suitable frame for analysing Code-Switching in Banjara language under consideration.

1.4.5 The significance of the study : The significance of the present study is to examine the pattern and use of Code-Switching in Banjara language. Apart from this, we can understand the changes coming in the Banjara language due to the impact of other languages through code-switching. Banjara language is constitutionally deprived yet ethnologically distinct language. Due to the interference of other languages, lexical items and structures from Banjara language may disappear in the coming period and the trend can be detected by the present study.

1.4.6 Limitations of the study: Although Banjara language is spread all over India. It's not possible to cover the whole community and all the varieties of banajara language. So I have selected Aurangabad district for data collection. The present study is limited to Code-switching in Banjara language and will not attempt to describe the structure of the spoken Banajara.

1.4.7 Tentative Chapter scheme:

Chapter 1:Introduction -About the work, Review of the Literature , Language Contact , Code Switching, Research Design

Chapter 2:Theoretical Framework

Chapter 3:Code Switching Gender and Age

Chapter 4:Code Switching and Education

Chapter 5:Conclusion

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